



Salette

N°58 | 2021



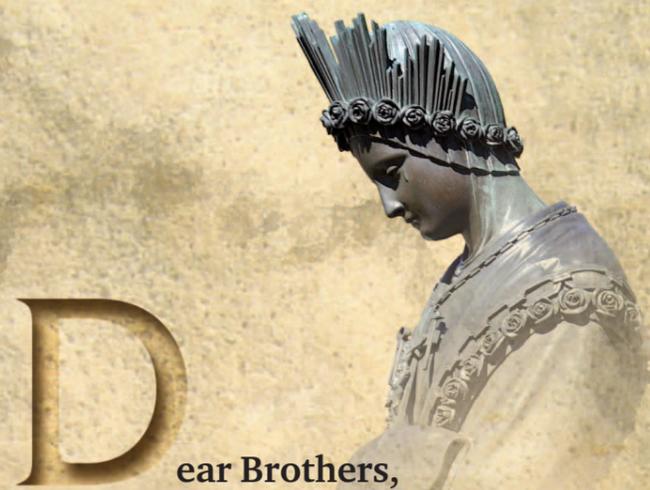
La Salette
1846 - 2021

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Salette Info – Numero 58 / 2021

Autorizzazione Tribunale di Roma N. 8 del 13/1/93
Direttore Responsabile Padre Silvano Marisa, MS
Finito di stampare (versione inglese)
a gennaio 2022 da Tipografia Carnicella – Roma



Dear Brothers,

The 175th anniversary of the Apparition, offers a propitious and happy occasion for me and the General Council to send to all of you, wherever you are in the world and in whatever ministry you are involved in, the most beautiful and fraternal wishes of a holy and fruitful Jubilee celebration in full compliance with our Rule of Life which reads:

«Mary, invoked with the title of “Our Lady of La Salette, Reconciler of sinners”, is the Patroness of our Congregation. The anniversary of her apparition is solemnly celebrated by all the Missionaries of Our Lady of La Salette» (Rule 2 cp).

1. Return to the source

This Jubilee celebration involves us all and spurs us to return to the roots of our charismatic spirituality which finds its reason in the Apparition of the Beautiful Lady on 19 September 1846 and which was animated yesterday and continues to be animated today in our life as La Salette religious and the Priests.

The return to the sources is easy to say but challenging in its concrete realization. In fact, it implies a courageous ability to read and grasp in depth the meaning and relevance of the message that Our Lady left to Maximin and Melanie in order to continue to transmit it in its entirety to the men and women of our time thirsting for God, for his Word and a reconciled life.

It is a mission and a commitment entrusted first of all to each of us but also to the numerous and varied group of La Salette Laity who, now are present in all our Provinces and Regions, on zeal with enthusiasm and a particular dedication to the cult and devotion to Our Lady of Reconciliation on all levels and environments, in the family and in the workplace as well as in cultural formation and political commitment, in social and charitable activities and in the animation of movements and parish communities.

Being a La Salette today means being called to manage with responsibility and fidelity a spiritual

“FASCINATED BY THE TEARS THAT FELL FROM THE FACE OF THE MARY”

and Marian heritage originating from the prodigious event of the Apparition, of undisputed ecclesial significance, which we welcomed and inherited from those who preceded us in the religious and priestly life of the La Salette. It is up to us today to fully transmit to the new generations of Christians and to the young La Salettes, the charismatic richness handed down to us until today.

After his pastoral letter of 19 September 1851, which decreed the veracity of the Apparition and consequently its official approval by the Church, Msgr. Philibert de Bruillard, bishop of Grenoble, issued, on May 1st 1852, a second pastoral letter in which, in addition to the construction of a Shrine on the place of the Apparition, he announced the constitution of a group of diocesan missionaries, «destined for the service of the Shrine, welcoming pilgrims, preaching the Word of God, exercising the ministry of Reconciliation, administering the Eucharist and being for all, the faithful dispensers of the mysteries of God and the spiritual treasures of the Church.

These priests will be called the “Missionaries of Our Lady of La Salette”. Their institution and their existence will be like the Shrine itself, a perpetual reminder of the merciful apparition of Mary».

This text is the constitutive and programmatic act of the mission entrusted to the small missionary community, which had been installed on the Holy Mountain in a stable manner in 1852.

2. A pilgrim community

After a few years of reflection, prayer and discernment made in the light of the message of the Beautiful Lady, Fathers Archier, Berlioz, Albertin, Bossan, Buisson and Petit, the diocesan priests, requested and obtained from Mgrs. Ginoulhiac, the new bishop who succeeded Mgrs. De Bruillard, to make the first religious vows in his hands for a year thus officially beginning the journey our Congregation in the Church. This

historic event took place in the Bishop’s House Chapel at Grenoble, on February 2, 1858, the Feast of the Purification of Mary and of the Presentation of Our Lord in the temple. These priests are therefore the pioneers and the first religious of our Congregation and we are today their natural heirs. Our sincere and everlasting gratitude goes to them at this moment.

Living religious consecration in community in the light of the message of the Beautiful Lady was a choice that influenced from the beginning not only their personal and missionary life but also that of those who





Fr. Silvano Marisa MS, Fr. Agustinus Purnama MSF
(General Superior of the Missionaries of the Holy Family)

I hope and pray that the celebration of the 175th anniversary of the Apparition is a marking event, for which to be grateful to the Lord and to the Virgin of La Salette, encourages all of us religious, as well as the laity and faithful devotees of the Beautiful Lady to welcome with hope in the near future as a sure place of presence and encounter with the God of life and of the Promise and to confidently embrace the new missionary challenges with which we should certainly confront sooner or later. We must not passively “guard the ashes” of our past – which would turn out to be wasted and wasted time

– but rather devote ourselves with all our strength to rekindle these embers which, as in 1858, has the ability to rekindle the fire of missionary enthusiasm and charismatic that should characterize our entire life as religious and priests of La Salette.

4. Future prospects

The celebration of the 175th anniversary falls at a truly difficult time for the life of the world and of the Church. Insecurity and confusion seem to reign supreme at all levels: social, political and institutional, health and ecclesial. Covid-19, which did not avoid anyone, helped to highlight before the eyes of all, the fragility and precariousness that are inhabiting and going through life and the history of humanity and in some ways even religious life as a whole. In this context of disorientation and crisis, our Congregation is not called to pull the oars into a boat but to place the richness and relevance of the charism of reconciliation that it has drawn from the message of the Beautiful Lady at the service of the Church and of today’s society and which has always nourished its missionary and apostolic spirit.

Proximity, sharing, hope and reconciliation are attitudes that, I hope, will be highlighted more in the future by our Congregation in its missionary commitment to human and spiritual promotion in every part of the world where it has been called to announce the Good News. And this is to ensure that Mary’s tears, which are also the tears of every man and woman of our time, are not shed uselessly but help us to see the new and the good that are inevitably emerging in us and around us.

I am thinking of Myanmar, following the coup perpetrated by the military at the beginning of February



Sr Marie-France Brothier SNDS, Fr. Agustinus Purnama MSF, Fr. Silvano Marisa MS, Sr Elisabeth Guiboux SNDS



2021, currently presents itself as a country in a state of siege where fear and insecurity reign and fundamental rights are deliberately and constantly violated;

My thoughts also go to Mozambique where the situation of continuous and unprecedented violence carried out by some Islamist groups against Christian and non-Christian communities and the consequent humanitarian emergency that has arisen as a result of the numerous displaced persons, who from the north of the Region have reached the city of Pemba, they have affected not a little, and sometimes made it difficult, the pastoral service of our confreres.

Of course, I cannot forget Haiti where the killing of the President of the Republic and the recent disastrous earthquake that hit the southwest part of the country literally brought to its knees the already fragile expectations of social and economic development of the country which for several years now has been living in one state of endemic corruption and alarming and progressive poverty.

Our presence in these countries are clearly in difficulty and is meant to be a sign of hope, sowing sentiments of peace and putting in place the paths of integration and reconciliation.

5. Jubilee at the shrine

As previously announced, the General Council as a whole will have the great privilege of participating, on behalf of the entire Congregation, the jubilee celebrations of the 175th anniversary of the Apparition. With Covid-19 permitting, there will be some bishops from the dioceses where our Missionaries work in the world, the Provincial Superiors or their delegates, a limited representation of our missions and La Salette Laity as well as Fr. Agostinus Purnama Superior General of the Missionaries of the Holy Family with his Council and Sister Elisabeth, Superior General of the Sisters of La Salette with her Council. I also take this opportunity to thank all those who have collaborated in making this meeting on the Holy Mountain possible and in particular my gratitude goes to the international communities of the Missionaries and Sisters of La Salette as well as the Association of Pilgrims who will welcome us to the Shrine and who will make our stay enjoyable.

6. Conclusion

In my personal name and in the name of the General Council, I wish all the Missionaries of La Salette, especially the sick and the elderly, as well as our many young people in our formation programs and the La Salette Laity around the world, the Sisters of La Salette, the Missionaries of the Holy Family and all our collaborators, a holy and fruitful Jubilee celebration. May the Beautiful Lady continue to bless us and be for each of us a sure guide in religious life and a caring and welcoming mother in pastoral action.

On September 19, I will take all of you, without exception, in prayer at the feet of the weeping Virgin.



Fr. Silvano Marisa MS
General Superior

PS

I wanted to reach you once again with the same words that you received through my letter on the occasion of the celebration of the anniversary of the apparition and the conclusion of the Marian Year in the Congregation.

Please receive our annual bulletin Salette Info in which we include some testimonies related to the Salette vocation; some homilies that were given during the jubilee celebrations at La Salette. We also include some information about the new formation communities and a word from the La Salette laity.

“Everything was important”

Interview with Fr. Clorálio Caravaglia Caime MS
by Fr. Leonir Nunes dos Santos MS



Fr. Clorálio Caravaglia Caime MS

Fr. Leonir Nunes dos Santos MS: Father, how do you feel today at the age of 101?

Fr. Clorálio Caravaglia Caime MS: I feel well even though I have pains here and there. I would like to return to some places where I worked to visit many relatives and friends. If there's anybody to accompany me, I still have the strength and courage to travel. I don't feel ill, although I have a problem with this leg which has been weaker after the surgery.

Can you tell us something about your vocation?

I don't know what to say. Maybe only that I was influenced by the rural community where I grew up. My parents came from Italy and they were devout Catholics. My father suggested that I attend the minor seminary. I agreed. It was a good decision because a rural school was very far away. I think that my vocation was born out of contacts I had in the community and the seminary itself. I entered the Apostolic School in Marcelino Ramos at the age of 12 and I started education in the fifth grade. It was a school led by the Missionaries of La Salette.

What are your best memories related to family and friends?

My parents were from Italy. Our family occupation was farming but this work was much harder than today because they had to work the land with hand tools.

Our friends also comprised of people from the countryside, many of them were of Italian origin. The colonies were founded nearby the settlements of indigenous people. I remember the weekends when we were going to the country chapel. These meetings gathered quite a few friends.

There was less entertainment, but we were playing football. Every year, there were a few festivities with fun and dancing.

And what do you recall from the time spent in the seminary?

I believe that these were the best memories I have. We were numerous and from different places. We came

there with a small suitcase and on the spot, we got a black cassock.

In the Apostolic School in Marcelino Ramos, there were over 250 seminarists and it was a huge self-sufficient organization. To survive, every one of us had to work. Besides, we were learning and praying, and we were praying a lot. Then, it was the time of my studies in São Leopoldo which were even more demanding. There were young people from other seminaries and various dioceses. Studying together was an extraordinary time, yet difficult as well because even the food was rationed then.

What are your recollections related to your ordination?

It was a simple ceremony. The ordination was in Marcelino Ramos. Afterward, there was a small but quite simple reception. My priestly ordination took place in the St. John the Baptists Parish. I know that I was not ordained alone, but I don't remember my peers.

I liked Marcelino Ramos. I was there a teacher at the Apostolic School and also a director of the *La Salette* magazine.

What are your other memories of the places of your ministry?

(He thinks for some time before answering)

There were so many places I don't even remember anymore. But I really enjoyed working with the Cardinal of São Paulo [Paulo Evaristo Arns-translator's note]. I was his secretary and the Vicar General of the Diocese. This time I spent in São Paulo was particularly good.

I also helped a lot in the Province. I was in the Council of

the Province, I worked as a treasurer and a provincial secretary.

But most of all, I enjoyed being with people, working in the parishes. Pastoral work has always been my greatest motivation. During the pilgrimages I organized or took part in, I always tried to emphasize Mary's presence in our lives.

From the last parish I worked in [União da Vitória-translator's note] I can recall my room. Climbing the stairs was not easy. The Holy Masses in this parish, especially on the occasion of the feast of the patron saint, Saint Christopher, were very popular. Later, I was moved to this house [in Curitiba-translator's note]. But I still want to work.

(He looks at the interlocutor and smiles)

What message do you want to give us?



I don't know. *(He thinks for a while and gets emotional)* I think that the time went by very quickly, but I accomplished a lot and everything was worthwhile. Everything was important. ■



From left to right: Fr. Pedro Pilonetto MS, Bishop Walter Jorge Pinto (Bishop of the Diocese of União da Vitória in Brasile), Fr. Jacek Pawłowski MS, Fr. Venâncio Nunda MS, Fr. Clorálio Caravaglia Caime MS, Fr. Alfredo Celestrino dos Santos MS

“THE ALMIGHTY HAS DONE GREAT THINGS FOR ME” (Lk 1:49)

Reflection by Bishop Donald J. Pelletier, MS

The Almighty having gifted me with longevity (90 years) plus 63 years of fruitful ministry in Madagascar I can now very humbly witness to the many graces and blessings received as a Missionary of Our Lady of La Salette. I witness not to what I have done but WHAT Our Lady of La Salette accomplished in and with me through her Son and the loving care of so many men and women who believed in me and loved me despite my weaknesses and failures. “We cannot stop proclaiming what we have seen and heard” (Acts 4,20). At the age of ten when God moved into my life, taking my dear mother away from me, little could I envision that the Weeping Mother of La Salette would open her arms to me and dry my tears. It was as an altar server that my vocation was born and blossomed.

As a young, timid, insecure teenager I entered the Apostolic School of Enfield (in New Hampshire) in September 1944. Of the 36 who entered that year only three of us would eventually be ordained to the priesthood. It would take the La Salette Missionaries, priests and brothers 14 years of patience and determination to train, form me so I could be ready and go forth to “Make it Known to All her People.”

Through those years of formation, I was blessed with the loving support of my family, the care, advice and correction of solid directors, not to forget the nuns who fed us with excellent meals while praying for our vocation. In Enfield I could never forget my first director Father Conrad Blanchet who would become the founder of our Philippine Mission and later become Superior General. As severe and serious during general assemblies, he was most understanding and compassionate on a one-to-one encounter. He met with every seminarian on a monthly basis and those memorable encounters have remained with me to this day. He had a great gift of discernment. Father Blanchet and then Father Dutil who also became Superior General and all the others taught me not only to know myself, accept



Bishop Donald J. Pelletier MS

myself and be reconciled with my history. Today I fully realize how the basic tenet for a happy life is to know and be reconciled with yourself. This is something I experienced throughout my years of formation. Inspired by these men I was determined to set out and answer Mary’s challenge: “You will never repay the love I have taken for you.”

Our Novice Master Father Donat Fluet suffering from a terminal cancer gave us conferences until the very end and the grace of my novitiate in Brewster (in Massachusetts) was to be there as he breathed his last giving his life for his novices. After two years of Philosophy in Attleboro I was sent to Rome (1953) for Theology. Two men there were greatly influential in my spiritual growth as a Missionary of Our Lady of La Salette. Father Hilaire Orset. Director and Lorenz Volken Spiritual director. How we looked forward to Father Hilaire’s weekly conference. Speaking from his many experiences, and his daily encounters as he would walk through the city of Rome, he would bring alive Our Lady’s message at La Salette. Father Volken was working on his book concerning Private Revelations which has become a classic, a book of reference for anyone studying private revelations. As Spiritual Director, a gifted musician, a very humble man he guided us in our efforts to allow the Weeping

From left to right: Fr. António Gomes Tchipando MS, Fr. Jacek Pawłowski MS, Fr. Silvano Marisa MS, Bishop Donald J. Pelletier MS, Fr. Venâncio Nunda MS, Fr. Jojohn Chettiyakunnel MS, Fr. Manuel dos Reis Bonfim MS



Mother transform our lives. Truly Father Orset’s zeal and enthusiasm could but stimulate us to reach out to the world. A visionary he preceded the renewal of Vatican II. “If my people will not submit.”

The grace of my vocation as a La Salette was to be a Missionary in our Mission of Morondava in Madagascar. This mission has a very unique and special place in the history of our Congregation. Not only was it a joint venture of the four American provinces, but the three European provinces: France, Poland and Italy played a vital, essential role in the building of Christian Communities in the Menabe Region. Having experienced the wealth of an International Community in Rome I realized that La Salette Missionaries were “without frontiers”, all my people.

Upon my arrival, proud, naïve, young missionary I was greatly influenced by Father Czosnek Władysław who was not only a brother but a father to me. He served from 1938 until his death in 1973 without ever returning to his native country of Poland. His knowledge of the Malagasy language was worthy of the National Academy. His blue eyes fixing mine he could talk for hours sharing his great love for Mary and the need of prayer if I was to survive as a Missionary. There were other missionaries, Paul Girouard, Arthur Le Blanc, John McDonald but Czosnek had deep influence my missionary activity and I owe him sincere gratitude for all that I received from him.

The mission was not easy: not to mention the privations, distances, language, poverty, daily challenges,

bouts of malaria, etc. All this contributed to our bonding together with very strong relationships of friendship and brotherhood. With a Malagasy Bishop, an American Superior we were one happy family, a family that had a Weeping Mother who called us all to conversion. They have all gone on to the fullness of life but how I grieved their departure: George Repchick, Roland Bernier, Joseph Shea, Arthur Lueckenotto, and others. I am what I am from what I received from these brothers. The survivors are few but the Province of Madagascar, a vibrant missionary province has sent men and women out to many countries. Twelve missionaries: 4 French, 2 Americans, 6 Malagasy have been called to serve the church as Bishops.

I cannot imagine a fuller, greater life than I have experienced. I will be eternally grateful to God for my vocation as a La Salette that enabled me to be a missionary in Madagascar. I can but thank Father Joseph Imhof Superior General and Wolfgang Fortier Provincial who sent me to Madagascar. It was not as Donald Pelletier that I was called to the fullness of the priesthood but as a Missionary of Our Lady of La Salette.

How often Jack Nuelle and I have sat on the Morondava Beach in silent admiration of most beautiful sunsets. Now I have reached the sunset years of my life and as the sun disappears over the horizon in Morondava I thank God that the Light of La Salette now reaches Tanzania, and Mozambique our neighbors on the other side of the channel. The sun will set on my journey but I will go on to the fullness of life. ■



Fr. Flaviano Benguela MS:
Where are you from?

Fr. Tarcísio Tchiheke MS: I was born in 1938 and I am from Chongoroi (at that time it was the municipality of Quilengues, in the province of Huambo, the diocese of Lubango). My parents came from Quilengues and later they moved to Chongoroi which in the 1970s became a part of Benguela Province.

Were you raised by your parents and the local community in faith from an early age?

In 1938, when I was born, there was no Church community in our area. I was born in a pagan family. I didn't know religion; we were brought up like that. Only later, if I'm not mistaken, in the 1940s, did we begin to notice the presence of the Missions in Lukondo and Benguela, namely in the city of Ganda and its surroundings. Therefore, it was not until 1949 that a missionary, Fr. Robert Harder, came to us from Lukondo.

So, was Fr. Robert the first priest you have contacted?

Yes, it was the first priest I've ever met. He made a round trip between the Missions of Lukondo and Kaluquembe along the Coporolo river. During this journey, he stayed for a night in our village. That night he taught us about the Church and the doctrine. And the same night, he picked one of my older brothers who was a complete pagan but who knew how to read, and made him a catechist, saying: "For the time being, he will be a catechist here. He will use books and teach his brothers." And he left him some books.

Therefore, at that time, between 1950–1951, I took part in the catechumenate. During one of the regular visits at the Mission, Fr. Robert checked how I was prepared. Yet, I was not able to answer the questions about the catechism. That is why my christening was postponed. But the next time, I answered well because I already knew the questions. However, I still didn't know how to read, and I really wanted to, since Fr. Robert christened only young people who could read. So, I made a great effort to study really hard. Thank God, I succeeded. On the 15th of August 1951, I was christened. My act of baptism is still at the Lukondo Mission.

How many brothers do you have?

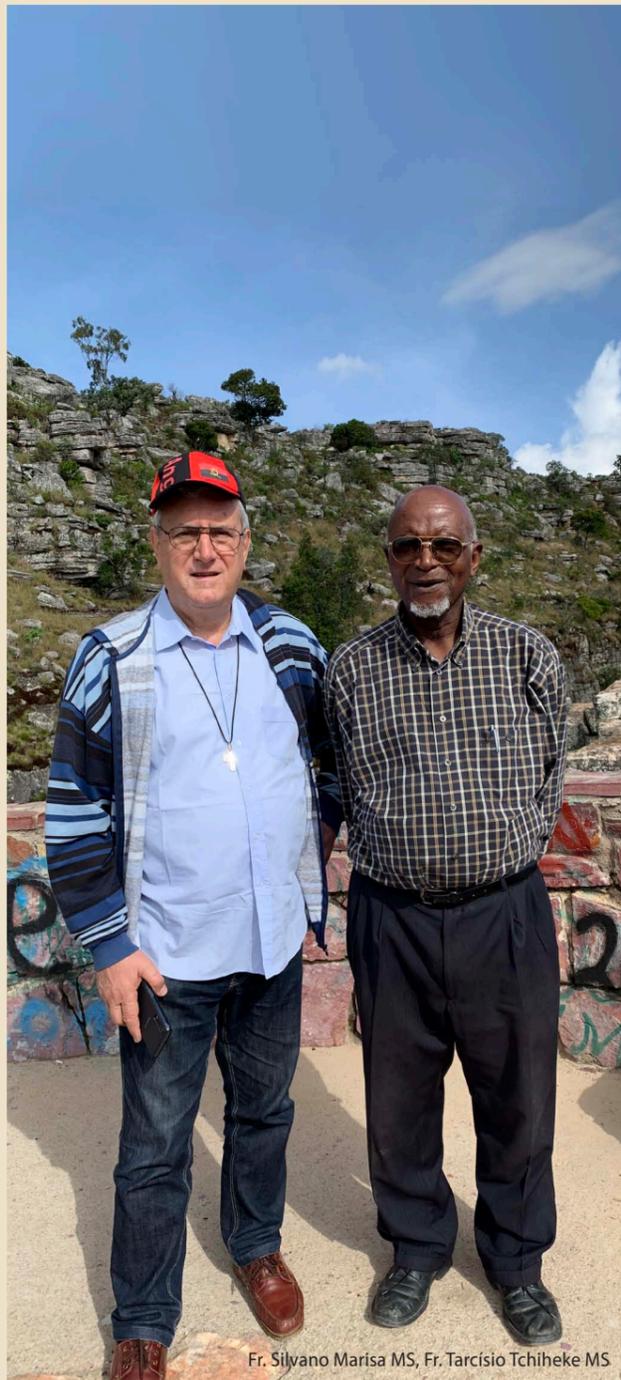
I have six brothers.

And when it comes to the origins of your vocation, where did it start?

Everything started at the Kola Mission, at the boarding school [it was a kind of primary school-translator's note] where I stayed because I wanted to

Captivated by the La Salette life

Interview with Fr. Tarcísio Tchiheke,
the Missionary of La Salette
from Angola,
by Fr. Flaviano Benguela Satchisokele, MS



Fr. Silvano Marisa MS, Fr. Tarcísio Tchiheke MS

study, but I was not even thinking then that I would become a priest. I was impressed by the white people who were there among us at that time. The white people we knew until then, before priests, were the traders. But these white people in cassocks were doing something completely different. They were going from village to village and teaching the doctrine.

But the first seed of vocation was in the form of animations organized by Fr. Robert and Fr. Otto Balmer, although I thought that this kind of calling is not for us, not for the black people. One day a black priest, of the Spiritan congregation, came to our Mission to work together with our Swiss Fathers. Thanks to him I started thinking that we, the black people, can also be priests like the whites. From that time, I decided to follow the path of a priestly vocation.

How did your path from boarding school to seminary look like?

I passed the entrance exams, and I joined the Minor Seminary in Quipeio, in the municipality of Caála, Province of Huambo. There, I studied for one year, and later I joined the seminary in Jau, in the diocese of Sá da Bandeira [today Lubango-translator's note]. In 1961, I entered the Christ the King Seminary in Huambo.

What made you join the Congregation of the Missionaries of Our Lady of La Salette?

I was motivated to join the Congregation of the Missionaries of Our Lady of La Salette by the first group of seminarists and candidates to the La Salette order (although later they have all left). On the 16th of July 1970, I was ordained as a diocesan priest of the diocese of Sá da Bandeira [Lubango-translator's note]. We have expressed our interest in going to Switzerland already at the Major Seminary. There were two of us willing to go: Fr. Paulo Kandiero, the Missionary of La Salette who later died in Switzerland (22 April 2004) and I. We had almost everything arranged but we didn't manage to go since our bishops, despite their initial flexibility in this case, didn't grant us appropriate documents for the passage to the congregation. Therefore, we stayed in our dioceses.

Where were you ordained?

I was ordained at the Mission of the Nativity of Our Lady in Malongo, currently the Diocese of Benguela.

Which Mission was your first place to start your pastoral ministry?

My bishop, at that time that was Bp. Ribeiro de Santana, sent me to the Mission of Sendi, and I worked there for two years.

Who was the first La Salette Missionary that you contacted (already as a priest) so that you could become the La Salette as well?

I was speaking with Fr. Eduardo Jud who was at the Ganda Mission. I think that he was then the District Superior. However, I had to leave the Sendi Mission and I went to Kaluquembe Mission, then to Kola Mission, and later to Hanha Mission, which was suggested by the Regional Superior as a place of Novitiate for me and Fr. Kandiero. Fr. Josef von Rickenbach was then our Novice Master. Our Novitiate was not very hard (*laughter*), from Monday to Friday, then Saturday and Sunday for pastoral ministry. Thus, this Novitiate lasted one year, from 19 March 1972 to 19 March 1973, and there, at the Hanha Mission we professed.

What year did you become the first Regional Superior of Angola?

It was in January 1988. Before, they asked me several times, but every time I refused. In 1987 I went to Switzerland and there, following my conscience, I eventually agreed. I came back to Angola. However, since the outbreak of the war, it was not possible to arrange any meeting. And even though I planned to stay there only for three years, I stayed in this position until 1996. It was hard although feasible. I got huge moral support from my Swiss brothers. But there were also people who didn't accept me as a Regional Superior. Finally, everything worked out.

We were a Region, now we are a Province. Angola Province has developed well. What can you say about it?

The Province is moving forward with new members, and many of them are already formed. This number has significantly increased, but there are some aspects we should improve, for example, the economic aspect. Maybe what is missing are the relations, there should be more exchange of thoughts and comprehension. We, the older ones, sometimes don't understand the younger, and the younger don't always understand the older. We need to have more humility and a broad vision, showing maturity in everything so that our Province could move forward and keep up with other Provinces.

And what does the celebration of 75 years of presence in Angola and 175 years of the Apparition of Our Lady of La Salette mean to you?

This is time to give thanks to God. We have put a lot of work into this Province and this work should be continued by the younger people. ■

My priestly vocation and its relation to the La Salette Missionaries



From left to right:
Eutina Dionisia,
Bishop José Nambi,
Bro. Felizardo d'Angola,
Fr. Paulo Banga MS

Reflection by Bishop José Nambi,
Bishop of Kwito-Bié in Angola

My childhood

I was born on 5 June 1949 in Lonjimbo village, in the municipality of Tchindjenje, the province of Huambo. In my village, there were many practising Catholics. It helped me a lot in my religious formation. I got an excellent education from my parents, especially from my mother during my difficult adolescence. She was very loving and demanding at the same time. She fostered my Christian formation until I received the Sacrament of Confirmation in 1959 as a 10-year-old boy.

Joining the Catholic Mission in Quinjenje (Tchindjenje)

In 1960 I joined the boarding school at the Mission. It was my dream come true and it allowed me to continue my studies since the previous education that I received in the village was not recognized by the government. Together with this dream, I make another one come true-to get to know better the missionaries. And it showed me two striking things. Firstly, the lifestyle of the priests, i.e., visiting villages, sleeping in rudimentary houses, eating what those people ate. That was a true missionary inculturation! Secondly, the prayer, always with people, at the right time, and individually when they recited breviary in the church or in the long corridor of the Mission house.

In 1965, when I finished the fourth grade, I felt the calling to go to the seminar. It became even stronger after meeting some Angolan priests who visited the Mission. Among them, there was bishop Francisco Viti, currently the Archbishop Emeritus of Huambo. This helped me to realize that God, in fact, calls all the people, also those from my country. In September 1965, having passed the entrance exam and encouraged by my mother, I joined the Minor Seminary of Quipeio. I stayed there for five years and then I joined the Major Seminary of Christ the King, supported by the Missionaries of La Salette.

The testimony from the La Salette Missionaries and the actuality of the La Salette message

My calling was marked with the lifestyle and ministerial activity of the Missionaries of La Salette. They are my spiritual fathers. I received the foundations of my faith, namely the baptism, from Fr. Josef von Rickenbach, the Missionary of La Salette. One of the fundamental aspects of the Christian life that they emphasized in contact with people was a deep conversion of the faithful. On the first Fridays, the people were arriving at the Mission to take part in a novena, the intensive time of prayer, which was accompanied by the strong call to conversion predominating in the sermons. On this occasion, I often heard people talking about Our Lady of La Salette who wept for the sinners, which brought to my mind the care of a mother calling her children to reconciliation. I believe this reconciliation made the priests spend many hours in the confessional. In fact, the Missionaries of La Salette were and are the men of the confessional, thus helping people who wish to reconcile with God.

The experience I gained during a few days spent in La Salette on the occasion of the 175th anniversary of the Apparition of Beautiful Lady was something close to what Maximin Giraud and Melania Calvat experienced on the mountain of La Salette while meeting with the Virgin.

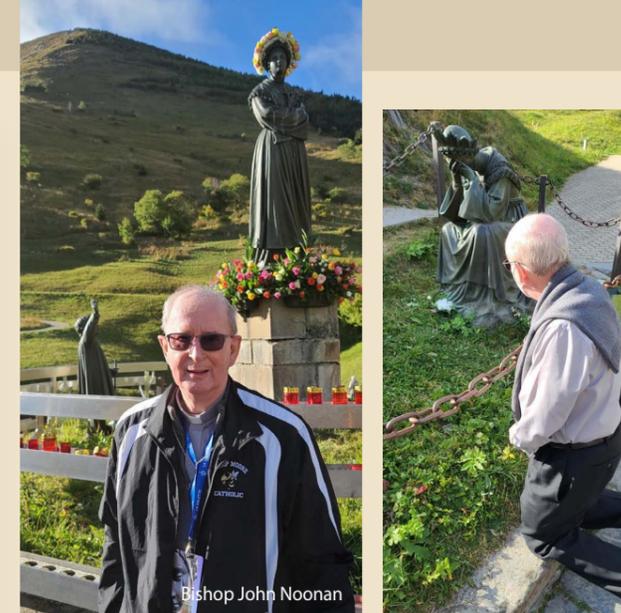
I want to express my gratitude to the General Council of the Missionaries of Our Lady of La Salette who made this pilgrimage to the Holy Mountain possible for me.

I believe that this experience will help me to make the message of La Salette known better in my diocese where we have two La Salette communities-one for men and the other for women. I am also happy for the fact that the lay-people in my diocese engage in the La Salette Laity. Go ahead, take courage! ■

As a pilgrim...

Visit to the Shrine
of Our Lady of La Salette
September 19, 2021

Reflection by Bishop John Noonan,
Orlando, USA



I receive many invitations to attend different religious functions every year in the Diocese of Orlando. Last year, in the middle of the Covid-19 pandemic, I received a different type of invitation; an invitation to attend the 175th anniversary of the Apparition of the Blessed Mother in La Salette, France. I have visited many of the Apparition Shrines of Mary in the world, but I have never been to the Shrine of Our Lady of La Salette. I was excited about the possibility of my participation; however, within the pandemic, I never thought I would be able to attend.

I have known for the past ten years the priests of the religious order of the Missionaries of Our Lady of La Salette serving in the Diocese of Orlando, having met them when I was installed as the Ordinary of this beautiful Diocese. My heart knew that this invitation was a blessing offered to give thanks to Mary, Our Blessed Mother, for the La Salette priests who serve in the diocese. Rev. Norman Farland RIP who served the migrants. His funeral was a celebration of his life work with migrants from Latin American. The liturgy was a reflected their customs and traditions followed by a meal of native food for all. Fr. Robert Susann I call him the most important priest in the diocese because he is the chaplain at Orlando airport. He serves more people every day at one of the busiest airports in USA.

With wonderment and awe, all obstacles were removed and almost a year after the invitation, I was on a plane to La Salette, France as a pilgrim to thank Our Lady of La Salette for the gift of her priests to the people of God here in Orlando. The ministry and charism of these priests came from Mary's message to two shepherd children, Melanie and Maximin. These young children found 'the Beautiful Lady' weeping as she spoke a powerful message of reconciliation to them to give to the world. Her message is timeless.

Mary's first words "Come near, my children, be not afraid: I am here to tell you great news." Mary's news is a call to prayer, conversion, and commitment. Mary's final words to the children, "Well, my children, you will make this known to all my people." Consequently in 1852 the Missionaries of Our Lady of La Salette was founded to serve as a "perpetual remembrance of Mary's merciful Apparition."

I spent my days in La Salette in prayer and reflection joining the community in morning and evening prayer. I concelebrated Masses with priests and people from all over the world. During the day we spent time discussing the mission of the Missionaries of Our Lady of La Salette and spoke about the communities of priests and religious sisters. It was enlightening to hear their experiences despite all the challenges and dangers. Each evening we gathered for Adoration and processed by candlelight to the site of the Apparition. The hospitality and joy of the religious sisters and volunteers who assisted with our pilgrimage bring forth hope of the Lord to our troubled souls.

The mission of Our Lady of La Salette is lived out among the people of God. The La Salette community of priests have spread this good news of Mary all over the world for the past 175 years. The Shrine of Our Lady of La Salette situated within the remote French Alps offers visitors God's Peace and blesses them with the whisper of Mary's Son to hear the call to prayer, conversion, and commitment. Pope St John Paul II said, "La Salette is a message of hope, for our hope is nourished by the intercession of her who is the Mother of mankind."

I returned to the Diocese of Orlando refreshed and renewed in the Spirit of the Lord. I praise God for the gift of this pilgrimage and I hope I will be able to visit the Shrine of Our Lady of La Salette again. I pray by my daily living that I, too, will share the message of Our Lady to all God's people. ■

My history with Our Lady of La Salette has started when after obtaining my degree in physical therapy, I moved to São Paulo, to Água Fria district, very close to the shrine of Our Lady of La Salette. As a Catholic, raised by my beloved grandma Elvira, I started looking for the parish to attend Sunday Holy Masses. The Weeping Mother impressed me. I have to admit that I was moved by the text of her Apparition I found by the entrance of the shrine. I thought then, “Our Lady must have been really angry at her children in this Apparition.” But step by step, through the homilies of La Salette Missionaries who almost every time have invoked La Salette, I learnt the history of the Apparition and its message.

Sunday Masses celebrated by Fr. Pedro Sbalchiero Neto became my shelter from the big city that was so frightening to me, and Fr. Pedro became my friend and spiritual director. I got married and my daughter was born. When she was ten, she started family catechesis led by a pair of catechists: Nelson and Cindha. They were in the first formation group of the La Salette Laity. This way, I learnt about this movement, and it amazed me. I was invited to participate in one of the meetings and I decided to take up the formation. And that’s how my story with the La Salette Laity and this Congregation has started.

The Congregation of the Missionaries of Our Lady of La Salette, which is founded on the Apparition of Our Lady of La Salette, has grown and spread to over 30 countries, sharing the message of the Beautiful Lady. Since 2000, there has been an increasing need in the Congregation to share the ministry of reconciliation. That is why it was necessary to have a closer interaction and relationship between the ordained missionaries and laypeople in order to introduce them into the theological universe of La Salette so that they could serve then in their communities.

In 2003, there were a few meetings in La Salette Communities, which were supposed to raise interest in the ministry of reconciliation and to deepen the spirituality, and some of the laypeople got involved in the continuation and structuring of this movement. This spiritual formation was held in five stages for each group. The first group deepened spirituality between 2004–2005 and the second between 2006–2007. Thus, the movement of spirituality and understanding of La Salette charism for the laity was born.

This was the time when they created the banner of the La Salette Laity in Brasil, the anthem written by the La Salette Missionaries and two booklets: *Principles of Life* and *Orientation Principles* which comprise the specific guidelines concerning the functioning and the structure of the movement. Every three years in one of the regions of Brasil, there is a national meeting of the La Salette Laity held. The opportunity to talk and to exchange experiences with the

Belonging to the big La Salette family



Ana Beatriz Bersaneti

laity from all over Brasil is an amazing experience. Also then, they choose a new team of coordinators. During the last meeting, I had the great pleasure to be among the chosen representatives.

My formation of the La Salette Laity took place in 2011 and 2012 (two years). It was divided into five stages during which I was able to get to know and delve into the message of Our Lady of La Salette, to learn about the history of the Congregation, charism of reconciliation, as well as to get a new family-La Salette family.

Nowadays, the La Salette Laity in Brazil is divided into 15 groups in the following states: Rio Grande do Sul, Parana, São Paulo, Rio de Janeiro, Minas Gerais, Mato Grosso, and Bahia. About 350 members of La Salette Laity work in different parishes and communities led by the ordained missionaries.



Group of La Salette laity in the shrine of Our Lady of La Salette in São Paulo

The identity of the La Salette Layperson, described during the 2nd International La Salette Laity Meeting in October 2016, comprises of: a. being a member of the La Salette Family; b. living the charism of reconciliation; c. praying daily the *Memorare to Our Lady of La Salette*; d. sharing a common goal.

The common goal we are working on now is the environment. Each group has designed a project and presented it on the 3rd National Meeting of La Salette Laity (2017) in Varzea Grande (Mato Grosso), then initiated its realization in 2018. Yet, the pandemic interrupted these works but along with the progress of the vaccination program, in the second half of 2021, some groups have resumed their works.

The members of the La Salette Laity are broadly engaged in the La Salette Communities through the participation in ministry, liturgy, catechesis, formation, retreats, enthronement of the images of Our Lady of La Salette, in the concrete acts and the spirituality, sharing the charism of the reconciliation and the message of Our Lady of La Salette. We are “an extension of the arms” of ordained missionaries.

As a coordinator, I have experienced wonderful moments in approaching different groups [of La Salette Laity-translator’s note] and building relationships based on affection and love. In August 2021, we devised a new tool for working in groups on the [La Salette-translator’s note] spirituality—we published a handbook entitled *Spiritual mo-*

ments with the Mother of La Salette which helps in leading the monthly meetings of the La Salette Laity within the frames of the ongoing formation.

This year, I had the grace of being present on the saint mountain to commemorate the 175th anniversary of the Apparition. Being there with brothers and missionaries from all over the world was an unspeakable feeling. The sharing, learning more about the Congregation and its history, the moments of prayer—all that was enriching. I was able to drink directly from the source in every meaning.

Our Lady of La Salette has changed my life, she has changed everything about me, and every day she takes me closer to her Son, Jesus. Thank you, Mom, for giving me a new family. ■

Ana Beatriz Bersaneti

The National Coordinator of the La Salette Laity in Brazil



Group of La Salette laity in the parish of Várzea Grande

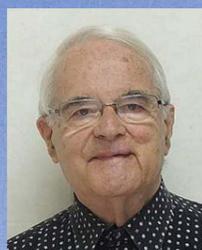
NECROLOGIUM

2021



Stanisław Semeniuk

Polska
+ 06-01-2021
N 10-08-1941
P 03-05-1977
S frater



Bolivar Hauck

Brasil
+ 28-04-2021
N 24-10-1931
P 02-02-1950
S 26-10-1958



Stanisław Tokarski

Polska
+ 24-10-2021
N 09-02-1961
P 08-09-1984
S 07-10-1988



Franz Eggs

Polska / Schweiz
+ 28-01-2021
N 10-02-1927
P 19-09-1949
S 17-07-1955



Edward J. Brunnert

North America
+ 05-05-2021
N 20-03-1935
P 02-07-1956
S 15-04-1963



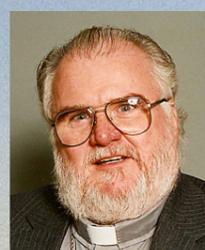
Léonard J. Melanson

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P 02-07-1951
S frater



Bernard Gaidioz

France
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N 03-03-1944
P 08-09-1966
S 29-05-1976



Richard W. Lavoie

North America
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N 09-10-1935
P 02-07-1957
S 04-04-1964



Eusébio Kangupe

Angola
+ 11-05-2021
N 01-05-1969
P 12-08-1990
S 26-07-1998



Tristan de Salmiech

France
+ 15-08-2021
N 15-03-1941
P 29-09-1961
S 08-09-1968



**Raphaël Séraphin
Rakotoneliarimanana**

France / Madagasikara
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N 19-12-1936
P 08-09-1955
S 14-08-1965



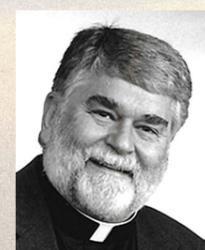
Anton Truffer

Polska / Schweiz
+ 11-04-2021
N 31-08-1926
P 19-09-1947
S 04-04-1953



Jean de Dieu Rakotoarisoa

Madagasikara
+ 08-06-2021
N 27-05-1964
P 06-08-1989
S 06-09-1998



Claudius Nowinski

North America
+ 14-10-2021
N 27-05-1938
P 02-07-1958
S 29-05-1965



Alfonso Nilto Gasparetto

Brasil
+ 16-11-2021
N 28-12-1934
P 02-02-1955
S 27-02-1966



François Rakotodrainibe

Madagasikara
+ 17.04.2021
N 10.11.1941
P 25.03.1965
S frater



Walter Sieber

Polska / Schweiz
+ 12-06-2021
N 07-07-1944
P 07-10-1966
S 01-04-1973



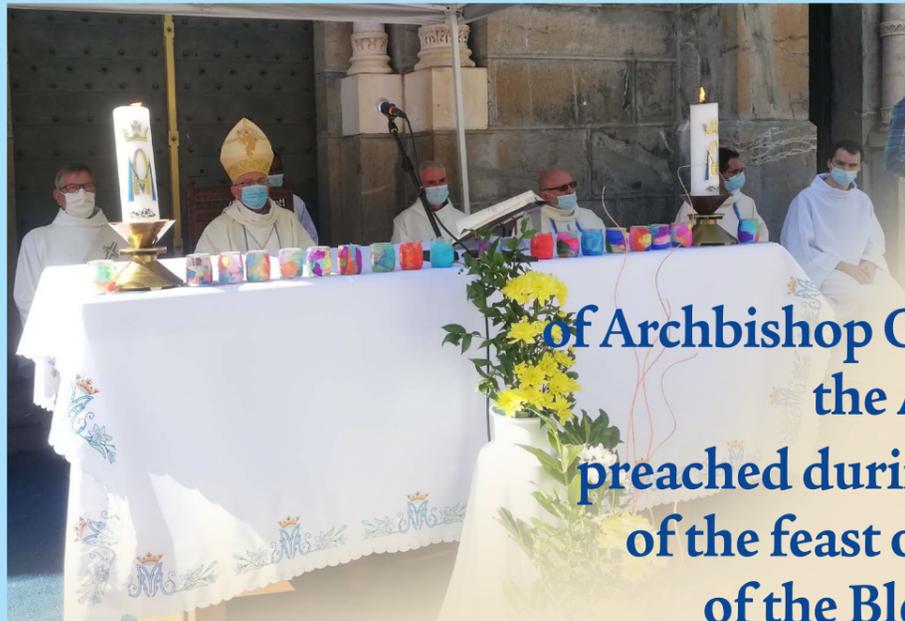
Laurie L. Léger

North America
+ 16-10-2021
N 28-02-1928
P 02-07-1949
S 29-05-1954



Fulgence Randriamanantsoa

Madagasikara
+ 28-12-2021
N 19-11-1963
P 18-09-1990
S 03-08-1997



Homily

of Archbishop Celestino Migliore, the Apostolic Nuncio, preached during the celebration of the feast of the Assumption of the Blessed Virgin Mary at the Shrine of Our Lady of La Salette on the 15th of August 2021

In everyday breviary prayer, the priests often recite Psalm 90 which claims in some pessimistic tone that “the span of our life is seventy years – eighty for those who are strong – but their whole extent is anxiety and trouble (...)” (see Ps 90:10).

Should these words be applied (as far as it is possible) to God’s works, like for example to this place, we can say that the Shrine of Our Lady at La Salette is strong.

The next month it will celebrate its 175th anniversary and, contrary to the human body, this structure with time became more beautiful, comfortable, hospitable, and functional, offering peace to the souls and bodies of all the pilgrims who are coming here in increasing numbers.

All of that is thanks to the Apparition of Our Lady to Maximin Giraud and Melania Calvat, two children from the nearby village who were grazing their herds at Les Ablandins where today stands the sanctuary.

It owes its solidity to the care of Mary, the Mother of Jesus, and two witnesses of the Apparition who attended neither the school, nor religious education, as well as to apostolic zeal, wisdom, and devotion of two missionary congregations: the Missionaries and the Sisters of Our Lady of La Salette.

I greet all the pilgrims who gathered here in large numbers, as well as all the present missionaries of La Salette, Fathers and Sisters, especially Fr. Antoni Skałba, the custodian of the Shrine, who invited me to celebrate with you the Assumption of the Blessed Virgin.

Mary was taken to heaven, glorified by God as a fulfilled woman. The Scripture readings say about “a woman, robed with the sun, standing on the moon, and on her head a crown of twelve stars.” They also say: “from now onwards all generations will call me blessed, for the Almighty has done great things for me.”

And yet, we are talking about young Mary who is looking at the Angel Gabriel with astonished gaze and who is generously accepting God’s plan when He asks her to bring Jesus from heaven to earth. About young Mary who is not weeping for herself, but right after the startling experience, she sets off for the journey to help her cousin, Elisabeth. About Mary, the mother who gives Jesus to the world, however in the circumstances as inconvenient and incomprehensible as the cave in Bethlehem, the flight to Egypt. Then she returns home, but this is not the end of the mysteries because the One who was to save the world stays with her for thirty years under the same roof as a carpenter.

We are talking about Mother Mary who understands daily life and persuades Jesus to do the first miracle and save the face of two spouses who were lacking wine at their wedding. About Mother Mary who cannot have her Son only for herself because Jesus leaves home and chooses twelve young men for his companions. About Mary who follows Jesus as she can, who listens to Him saying the words that bring heaven to her soul, but who also sees the increasing

hostility towards Him. About Mary who goes after Jesus to the Calvary.

Mary of Nazareth is not a fulfilled woman in the way we comprehend it nowadays. She is not a statue with a beautiful crown on her head. She is a woman who experienced intensive life, full of joys and sorrows, the woman who in the school of God’s Word and in the presence of Jesus, shaped in herself mature humanity, deep, full of peace, hearty, and wise. Therefore, her house, this shrine, is one of the “strongest”, and it challenges the time.

Whoever comes here for the first time, asks why Our Lady came here as the “Weeping Lady”. Why did she leave the message that, at first glance, confuses? The message that, when heard or read absent-mindedly, may sound like a threat, for example when she says about her Son’s arm which is falling on those who don’t convert, or when she warns against the coming famine. What’s the meaning of the call not to swear, to abstain from work on Sundays, to recite all morning and evening prayers, to observe fasting and



abstinence during Lent today, in the world which is completely different from that of the time of the Apparition? What did she want to tell people then and what does she want to tell us today?

The hardships experienced at those times tended to keep the minds, hearts and activities of those people and the society away from God. Our Lady is weeping because people tried to do without God’s presence and this rejection of their Creator is dangerous and brings grave consequences for a decent and gratifying personal, familial, and social life. “Mary weeps because she hopes that we will come back to the source of life, to God. That’s what she came to tell us in 1846! And her people understood her well. They started spontaneously summoning Mary, calling her the Reconciler. We don’t know who gave her this title. It was born out of the faith of the Lord’s people (...).

Today, it is still the keyword to comprehend Mary at La Salette”. (M. Schlewer MS, *Choisissez donc la vie*, Laval 2001, s. 35-transl.).

And Our Lady says to two witnesses of her Apparition and to those around them: “If I would not have my Son abandon you, I am compelled to pray to him without ceasing (...). However much you pray, however much you do, you will never recompense the pains I have taken for you.” She asks us to cooperate with Her.

It reminds me of a splendid page written by a contemporary mystic. She tells that one day when she came to the church, she asked Jesus in the tabernacle: “Why did you want to stay on earth, in all parts of the world, in the sweetest Eucharist, and you, who are God, did not find a way to bring and leave there Mary, your Mother and the Mother of all of us who are travelling?” Jesus seemed to answer in silence: “I did it because I want to see her in you. Even if you are not immaculate, my love towards you will make you virgins, and you will open arms and hearts of mothers to the mankind which is, as in those days, thirsty of God and His Mother. Now, it is your turn to soothe the pain, (heal-transl.) the wounds, wipe away the tears. Sing the litanies and try to correspond to them.”

This is a true meaning of every genuine Marian devotion: to present Mary to the world in the actuality of our daily life; to make Christ reborn in the world, by making Him live in us in every moment and every circumstance; to cultivate virtues that were present in the life of the Mother of Jesus; to learn from her the silence and the open attitude to God and our neighbours.

Reliving Mary today, and not just praying to her or lighting a candle, means that now we need to “soothe the pain, heal the wounds, wipe away the tears” around us. We should have a general overview of the situation of our parish communities, the Church, and the whole society so that we could identify difficult or delicate matters and be able to find a remedy in a discrete and efficient manner.

Pope Francis encourages us to do this. He often speaks about the Church on the move who does not withdraw to cry over its wounds-no matter how numerous they are-but who carefully meets every challenge facing the society and the Church itself and tries to solve them and take care of the people living around, by taking on the conditions of suffering, fear, marginalization, and rejection.

That day when Mary is taken to heaven, when she physically leaves the earth, Jesus says to every one of us, to our consciences: “I want to see my Mother, Mary of Nazareth, in you.” ■



Homily
of Rev. Fr. Silvano Marisa, MS
(General Superior)
During the Vigil Mass
of the Solemnity
of the 175th Anniversary
of the Apparition
of Our Lady of La Salette
September 18, 2021
– La Salette Shrine (France)

(Readings: Est 14:1.3-5.12-14; 1 Cor 2:1-6; John 2:1-11)

Brothers and sisters in Christ, welcome to this Holy Mountain, visited by the Virgin Mary on 19 September 1846. Welcome in particular to this Shrine which, as Bishop Philibert de Bruillard, Bishop of Grenoble wrote, will remain in time, together with the institution of the Missionaries of La Salette, as a “perpetual reminder of the merciful apparition of Mary”.

In this solemn and historic Jubilee celebration, conscious of being privileged, we want to celebrate with joyful faith and a grateful heart the 175th anniversary of the apparition of the Virgin Mary to the two little shepherds Maximin and Melanie. It is a very dear occasion to all of us present here, Bishops, Missionaries of La Salette, Sisters of La Salette, Missionaries of the Holy Family, La Salette Laity, Pilgrims and devotees of the Weeping Beautiful Lady, from France and other parts of the world.

This jubilee reminds us, if it were still needed, how great is God’s mercy and love for each of us, made in the image and likeness of His. He reminds us Missionaries of La Salette in particular that our existence in the Church, as a religious community, is due precisely to the apparition of the Virgin on this mountain.

The message of Our Lady of La Salette is a strong call to conversion and to put God back at the center of all our interests, projects and actions. We must ask ourselves to what extent it has influenced and continues to influence my personal life and that of my family as well as my way of living with others and of looking at the world and also my life of faith and commitment to the Church and my life as a consecrated person. The message of La Salette seriously questions our consciences, undermines those certainties that we believed by now

acquired, does not make us rest assured and nails us in front of our responsibilities as believers wherever we live and are. We are invited to step out of the shadow of our habitual and sometimes meaningless living as well as of our ambiguities and fears in order to welcome again and in fullness the vital and liberating word of the Gospel. This is what the reality of the “Grace of the La Salette” consists of!

The liturgy of the Word helps us to better understand the meaning of the celebration of this jubilee and to reread in faith what the world and the Church are experiencing today.

First reading: Queen Esther is in a state of total anguish because her people are threatened with death. She would like to talk to the king about it but she fears his response. She then turns to the God of her people, invoking His support: “Come and help me, because I am alone, and I have no other help than you and I will risk my life.” Mary at La Salette, as the new Esther, presents herself in the guise of a mother who, to protect and defend her children, never stops addressing, even in tears, her intercessory prayer so that God may have mercy on them – “I am in charge of praying to him unceasingly for you and you do not mind.” She assumes the delicate and very important role of “advocate” and mediator between her people and her Son just as he is towards the Father.

Second reading: “Among you, I wanted to know nothing other than Jesus Christ, this crucified Messiah” speaking to the Christians of Corinth, Paul reminds them that the essence of the Gospel he preached consists in announcing only the mystery of Jesus Christ, the crucified Messiah. The La Salette message is understandable only if you listen to it and welcome it in the light of the large luminous crucifix that the Virgin wore hanging on her chest. For those who have difficulty believing the mystery of death and resurrection it can be a stumbling block to be avoided and rejected, but for those who believe it can constitute a cornerstone on which to build the new promise of a life. It is the sign of the new covenant that has been established with Jesus between God and humanity. Christ crucified is the guarantee for mankind of all times that the face of the Father continues to be a welcoming face for all that emanates tenderness, light, mercy and forgiveness.

Gospel: The wedding and the new wine of Cana clearly state that the Gospel is the true and only Good News of Jesus for humanity: in fact, the beginning of the “season of signs” announces the saving presence of the Kingdom.



The wedding is the most beautiful image of the covenant between God and his people, in a love stronger than any infidelity and death itself. This covenant is expressed in the feast to which we are all invited. For this feast to be complete it is important that Jesus also participate in it. Otherwise there is no one who, from being invited, becomes the bearer of new wine with delicacy and discretion. Without this wine, man loses his own identity, his likeness to God who is an “intoxication” of love. New wine means joy and trust, hope and peace, communion and sharing. Things that each of us and today’s society is in need of.

For almost 175 years now, on this mountain blessed by the presence of Mary, the “good news” delivered to Maximin and Melanie has been “made known” by the Missionaries and Sisters of La Salette to the numerous pilgrims who climb up here from everywhere to draw strength and courage for their human, spiritual and ecclesial journey

What the Beautiful Lady denounces here in La Salette reveals precisely the lack of “Good wine” in the life of humanity at this particular moment in which it seems to have lost its usual and traditional points of reference of faith and culture.

The drama of Israel, heir of the promise and people of waiting, is the same as that of every man of all times and even ours today: the lack of wine. In fact, fear, disorientation and uncertainty seem to take over in this world of ours which refuses to refer to God and places itself as the center and absolute measure of every judgment and decision.

The message of Our Lady in La Salette, in its simplicity and concreteness, offers us a key to reading in faith of what has happened and is still happening around us and in the world in this time of pandemic. It tells us that God is not alien and insensitive to the problems and difficulties of humans and does not enjoy the evil that is present in the world. He suffers and cries with us. It stimulates us to rediscover the beauty of the gift of being Christians. He asks us to return to him with all our hearts, to let our life be permeated and guided by his Word and by his presence. He invites us to read with great humility and with a sincere spirit of discernment the “signs of the times” through which he continues to speak to us to shake us from a certain spiritual numbness that inhabits us.

Any aberration is possible when man, unfortunately forgetting that he is a simple creature, takes the place of God by proclaiming himself the center of his own life and history as well as the undisputed master of nature.

The coronavirus pandemic that is scourging the globe, if seen with the eyes of faith, helps us to restore some order both inside and around us and to put not the creature, things and the world but the One at the center of everything. which of these is at the origin. Is it not for this reason that the focal center of the apparition is the



large crucifix that hangs on the chest of the beautiful weeping Lady?

At Cana Jesus did not heal someone from an illness, as he did elsewhere; he simply saved us from that subtle evil that destroys our humanity: the lack of wine which means the absence of love, joy and hope.

Mary came here at La Salette to talk to us about the joy that fidelity to the Covenant with God brings and also about the bitterness that instead accompanies a lost and wasted life because withdrawn into itself and unable to live and promote close relationships with God and the brother in need. We have the task and commitment to respond to this heartfelt and maternal appeal with linear, concrete and responsible attitudes to be put

into action in everyday life. In fact, only in this way can the celebration of this jubilee be fruitful and a generator of new human and spiritual energies for a courageous restart at all levels: human and social, personal and community, ecclesial and missionary.

This jubilee was preceded by the celebration of a “special Marian year” in the light of the theme. “Mary, the way of hope and peace between peoples and cultures” which involved not only the individual religious men and women of La Salette and their communities but also the Shrines and the various pastoral realities entrusted to their care as well as the international movement of La Salette Laity. With the help of the reflections prepared by the Theological Commission of the Congregation, it was intended not only to be a year of prayer but also of rereading the message of La Salette, highlighting its relevance and its positive impact on the life of every single La Salette religious and of the Church at this particular moment in its history.

The statue of the Beautiful Lady was blessed and delivered to every Provincial Superior just a year ago here at the Shrine, became a pilgrim statue in the communities and in the pastoral and missionary realities of the La Salette throughout the world, naturally where and when the pandemic allowed it.

I congratulate all those who have conceived and organized this itinerant pilgrimage and the good success of it. May the Beautiful Lady bless each and everyone.

As has already been announced, our assembly is truly representative of the reality of La Salette in the world and of the universality of the Church. There are no less than

7 bishops, from Madagascar, Angola, Tanzania, France, the United States and Brazil. Two of whom are La Salette Bishops, and others from the Countries where both the Missionaries of La Salette and the Sisters of La Salette work. Also present are the Provincial Superiors or their delegates, the General Councils of the La Salette Sisters and the Missionaries of the Holy Family and the representatives of the world movement of the La Salette Laity, as well as the two international communities (Sisters and Missionaries of La Salette) who live and work here on this Holy Mountain. It is they and the Pilgrims’ Association, with its President, who welcomed us here at the sanctuary.

I sincerely thank them for their presence in this place blessed by Mary’s visit on 19 September 1846. I also thank the Bishop of Grenoble, represented by his Delegate, as he is engaged in the Ad Limina visit and to whose diocese this Shrine belongs and the Madam Mayor of La Salette, whom I see present among the faithful who participate with us in this Jubilee celebration of praise and thanksgiving.

May the Beautiful Lady of La Salette accompany you all on the journey back to your families and everyday occupations.

Our human and spiritual solidarity goes to those who, due to the pandemic still circulating in their countries, have not been able to join us. We will bring them without any doubt in our prayers.

May this jubilee trigger in each of us a virtuous process of recovery at all levels: human, spiritual, pastoral and missionary for the glory of God and the honor of the Virgin Mary of La Salette. Amen. ■



Some of the participants the meeting for the celebration of the anniversary of the Apparition at La Salette

Homily

of Cardinal Philippe Barbarin delivered during the Mass of the 175th anniversary of the Apparition of Our Lady, at the Shrine of Our Lady of La Salette September 19, 2021

(Readings: Gen 9:8-17; 2 Cor 5:17-21; John 19:25-27)

Dear brothers and sisters,

It would have been nice to hear the Gospel proclaimed also in Malagasy, if only to thank the Sisters leading the singing for our celebration!

This passage tells us that immediately after the death of the Lord, the disciple whom Jesus loved, usually identified as St. John, received the Virgin Mary into his home.

Instinctively, the heart experiences this event as an invitation: “What if you followed that example? What if you, likewise, took this most holy Mother into your home?” One finds the same suggestion to take Mary into one’s home early in St. Matthew’s Gospel, when the angel says to St. Joseph, “Joseph, son of David, do not be afraid to take Mary into your home.” And then we read, “He did as the angel of the Lord had commanded him and took his wife into his home” (Mt 1:24). Today, in this Year of St. Joseph, we are happy to mention him, who received Mary so well. He it was who raised Jesus (in Hebrew, the name Joseph actually means “one who causes to grow”), helped him to grow up, as a small shoot grows near a great oak, to become “the Son of Man,” our Savior.

Today, as we hear those words, we see ourselves as disciples whom Jesus loves. We, too, receive the invitation to take Mary into our home; thus, she will be able to accompany us as a mother. She has so many things to tell us that can help us live as true disciples of her Son!

Yes, at La Salette she has a message, something hard to say, that moves her to tears.

The first time I came to celebrate a major feast here, it was August 15, the solemnity of the Assumption, when the Gospel of the *Magnificat* is proclaimed. It was not easy for me to picture Mary in tears, after having just heard the *Magnificat*, that explosion of joy which rises to her lips after Elizabeth’s greeting (Luke 1:39-56). Today, however, we contemplate her at the foot of the Cross, in the immense suffering of a mother seeing her Son treated with so cruelly. She stands there, close to him, when most of his disciples have abandoned him, even the faithful



and supposedly brave Peter, who had made that solemn promise: “Though all may have their faith in you shaken, mine will never be” (Mt 26:33).

In the first pages of our booklet, there is an introduction by Bishop de Kérimel, which is beautiful and forceful. Here we read, “There are many for whom the time of tears is behind us. But that’s not true. The time of tears is not behind us. The cause of her tears, alas! is still here, ever with us.”

At La Salette, Mary questioned the children, Melanie and Maximin, about prayer. “Do you pray, my children?” And they replied with sad sincerity, “Um, hardly ever, Madam.” Then she spoke about respect for the Lord’s Day, the seventh day.

An episode in Melanie’s life shows the deep impression this question must have made on them. Just yesterday I passed twice through the village of Diou, while visiting Sept Fons Abbey, in Allier. And I recalled that Melanie had lived for a while in Diou, at the invitation of the pastor. One day, in this Bourbonnais village, she exclaimed: “Diou! Diou without Dieu [God]!” There’s a church, there are people who go to Mass, but you get the impression that God doesn’t matter! So, the tears of this Mother over what happened to her Son, are perhaps those she sheds for me, for all of us. Am I truly a baptized Christian? On the day of my baptism, I received the holiness of Christ, God’s only-begotten Son. What have I done with that? What has become of the gift God gave me: the rebirth to new life, eternal life, mysteriously present within me?

The sadness the Virgin Mary feels, as she looks upon me, takes nothing away from her maternal love. It is an encouraging look; she speaks frankly, but ever so gently. We see this, for example, in the passage which Fr. Marisa commented on last night, at the vigil Mass. Mary observes that the wine has run out at the wedding feast in Cana, and she acts immediately, going off to tell Jesus, “They have no more wine” (John 2:3). Good wine is really important



at weddings! So, she acts accordingly, and seeks out her Son to let him know. Today, perhaps, she sees what is lacking to us, to you, to me, maybe something important. She mentions it to Jesus: “Look at these Christians here. Their faith is tainted by skepticism, they have lost their fervor... They have no more wine! They give the impression of being bored; they find no strength and joy in the life of the spirit.” What is her tone of voice? Is criticism a bad thing? No, of course not, if it is to help someone out of a dead end! The problem is to find the right tone. In order to rouse someone or an entire group, you have to speak, certainly, but without discouraging or wounding. That is why it is interesting to watch and understand the Virgin Mary when she weeps, even though we would obviously prefer to hear her sing the *Magnificat*!

When she comes to Jesus to speak with him about Christians whose faith has become lukewarm, when she observes that there is no good wine left in this marriage, and that, in our covenant with the Lord, spiritual gladness is gone from our hearts, then, of course, her sadness touches us! We, too, when we feel it is our duty to point out the faults of our community, of our collaboration with those around us, of the Church and our society, we must be careful, and pray before we speak, asking Mary to help us find the right tone. Sometimes we hear harsh, violent criticism, but that tone will never lead to progress. What is expected of us is language comparable to hers, without judging others, and avoiding violent, harsh criticisms. Show us, Virgin Mary, what we should say and how we should say it in the situation where we find ourselves here and now.

Today’s Gospel is different. This suffering is far greater than running out of wine in Cana. Mary, All-holy, looks upon her dying Son, abandoned by everyone. There she stands, with the disciple whom Jesus loved, and a few women who have remained faithful to the bitter end, like Mary of Magdala and others who, cured, saved, and restored by Jesus, could not possibly abandon him! Afterward, at the

tomb, the beloved disciple, ever so gently, puts his arm around her shoulder, to “take her into his home.” Brothers and sisters, have you ever walked that path from Golgotha to John’s house where Mary was welcomed? Imagine yourself as a child, a little boy or a little girl, walking alongside her in silence, listening to the conversation between the Blessed Virgin and St. John-or rather their silence, for this is not the time for many words. They reach the house. Will anyone have the courage or the appetite to eat anything on this Good Friday evening? And during the night from Friday to Saturday, do they get any sleep? After such a tragic event, after so many bitter tears, so much violence done to Jesus the Savior of the world, is sleep even possible? Everyone had abandoned him; no one was left but the disciple whom Jesus loved. The others, where were they? The question had to be asked. Why aren’t they there, those who had made promises, who had been chosen, all those Jesus had trusted?

And yet, on Sunday morning, Peter is there. We are told that Peter and John left to go to the tomb. So, I ask you, just when did our friend St. Peter come back? When did he show up? Did someone go looking for him? And when he got back, and passed through the doorway into this house where the Virgin Mary and the disciple whom Jesus loved were, what happened next? How was he received, what are Mary’s words to him, her gaze upon St. Peter who has returned deeply hurt, by both the death of Jesus and his own triple denial, his public betrayal, his absence at the foot of the cross? Peter is there; we can guess what he suffers. And Mary looks at him; “full of grace,” she welcomes him. When I meditate on these events, here at La Salette, where Mary appears in tears, what moves me is that when Mary weeps, it is out of love for her Son, and out of sadness for our sins, obviously. But above all, it is to rebuild, reconstitute and gather anew the Church, which has been dispersed by our sins and our betrayals. On that Holy Saturday, and still today, Mary rebuilds the Church of her Son!

This is why the first reading speaks of the covenant. The word “covenant” occurs seven times. And in the second (2 Cor 5:20), St. Paul speaks of the great work of reconciliation: a sacrament which we know well and sometimes dread! The call to the sacrament of reconciliation is written above the entrance to the house right there, in front of me, to the right: “In the name of Christ, be reconciled to God!”

This is challenging language, and St. Paul uses it because it is particularly suited to the Corinthians. Let me tell you that story by way of conclusion, brothers and sisters. At Corinth, a great port city of ancient Greece, there had been an earthquake and the city had been almost completely destroyed. They wanted to rebuild the port, naturally, as it was the principal source of the city’s wealth. They decided to recruit condemned prisoners, and they published a decree of *katallagè*, reconciliation, on their behalf. This is the very same Greek word used by St. Paul in today’s second reading. The message was as follows: “You will regain your freedom on condition that you join in rebuilding Corinth.” And that is what happened. Paul deliberately uses a word that the Corinthians will understand. And his personal example corresponds exactly to what he is proposing. He himself, we are told in the Acts of the Apostles, had tried “to destroy the church” (Acts 8:3). But here is what Christ did: he chose as pillars of his Church, on the one hand, Peter, who had denied him at the burning hour of his Passion and, on the other, Paul, who persecuted the Christians. It’s as though Christ was seeking to “reconcile” them and saying, “You’ve been pathetic, you’ve been persecutors. But I need you to build the Church.” And the whole book of the Acts of the Apostles revolves around these two figures, Peter and Paul.

You can guess, brothers and sisters, why I am reminding you of this story. It is because the same story is happening today in the Church. Jesus turns to each of us, as if to say: “You know and I know you are a sinner! But here, let me reconcile you. I propose a decree, a sacrament of reconciliation. You will regain my full trust and be my friend once more. For I need you to keep up the work of building the Church.” And that is indeed our mission today, to do our part in building the Church and write the Acts of the Apostles of the 21st century.

Yes, brothers and sisters, Mary weeps over my sins, and she weeps over yours. Her tears do us good. They help us better to understand and to take the measure of the goodness and mercy of the One who chose to reconcile us to himself. And the Apostle’s cry echoes down the ages, “Be reconciled to God!” We might say that Christ signed that decree of reconciliation with his blood; the price of our forgiveness was his life.

Let us then remain under the gaze of the Virgin Mary, who confirms for us, ever so gently, the call of her Son: “Come, he needs you to build his Church. I am not interested in your sins; I can imagine what they are, and I know they were the price of my Son’s horrifying death. But I love you, and you and I both know that he forgives you. Trust him, he needs you! Come back and, together, we will continue to build his Church.” ■

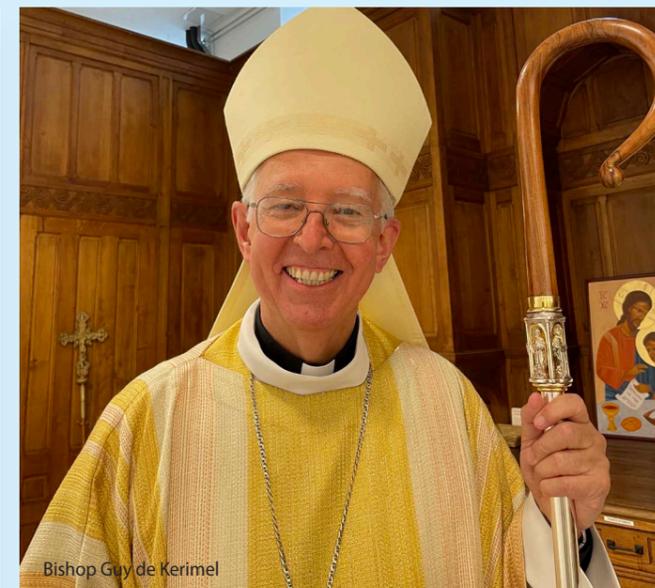


Homily of Bishop Guy de Kérimel, Bishop of Grenoble – Vienne during the Consecration of the diocese to the Virgin Mary at the Sacred Heart Basilica of Grenoble, October 3, 2021

The Blessed Mother is particularly venerated in our diocese, which may be seen by numerous chapels and shrines erected in her honour. And among them, the most important and well-known in the world is the Shrine of La Salette. Our Lady has been the patron of our diocese since the Middle Ages, accompanying the generations of the faithful and their shepherds in their joys and trials of life. That is why, this year 2021, during which we have celebrated the 175th anniversary of the Apparition of the Blessed Mother in La Salette, I would like to solemnly consecrate our diocesan Church to her. With this consecration, I want to encourage all the priests, deacons, and faithful of the diocese to take Mary as their Queen and Mother, to entrust themselves to her and her intercession, to follow the Christ with the greater fidelity, and to actively involve in His work in the world.

Mary is a model for the Church, and the Church has always seen its image in her. The Church Fathers and ancient authors had shown the close relationship between these two. Both, Mary and the Church are virgins and mothers. As the Cistercian monk from the 12th century, Isaac of Stella, noticed, what is said in the Scriptures about the Church in a universal sense, can be said about Mary in an individual sense; what is said about Mary in a particular sense, can be said about the Church in a general sense. “When either is spoken of, the meaning can be understood of both, almost without qualification.” And it is possible to broaden this relationship to every individual since Jesus said: “Anyone who does the will of my Father in heaven is my brother and sister and mother” (Matt 12:25). Maybe that is why, Isaac of Stella adds: “These words are used in a universal sense of the Church, in a special sense of Mary, in a particular sense of the individual Christian. They are used by God’s Wisdom in person, the Word of the Father.”

Mary is our model in the theological virtues, as well as in her docility to the Holy Spirit. When the Angel Gabriel came to visit her to announce that she would be the Mother of the Son of God, Mary said “yes” to God. Her whole life can be summed up in this “yes” which

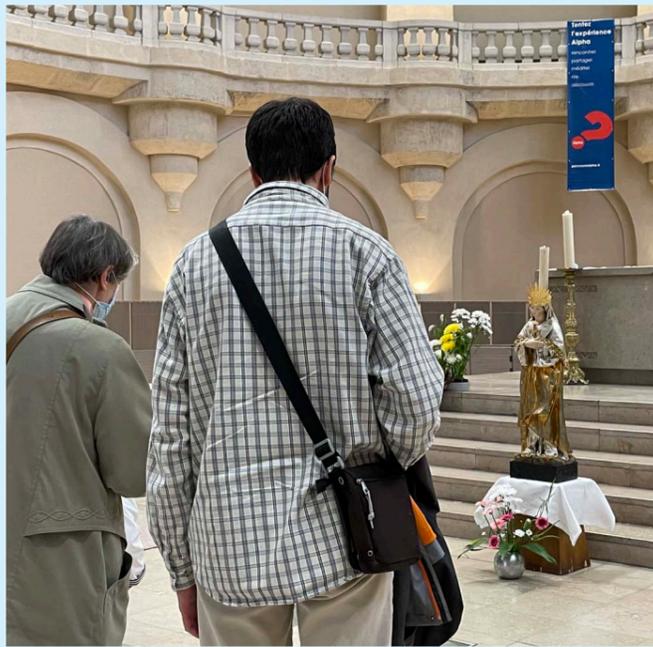


she unceasingly confirms throughout her journey of faith on this earth. Her faith grows and becomes stronger in trials. She nourishes it with her meditation of the Word of God in her Son, through the events surrounding His birth, and later through what He said and did. Mary prays relentlessly. Her faith reaches its peak when she stands at the foot of the cross. There she repeats her “yes” in the name of the Church, the Bride, and her faith acquires its full fruitfulness when she accepts being the mother to her Son’s disciples. Mary is blessed because she believed in the fulfillment of what the angel told her at the Annunciation.

Mary is also a model of hope for the Church and for every Christian. In her Magnificat, she sang of God’s victory over the forces of evil, over all the powerful who want to set themselves up regardless of God or against Him. In the difficulties and threats that our world is going through, the Blessed Mother may help us to keep the hope without turning in on ourselves. Having been raised to heaven, with her body and soul, she is a great sign of hope for the Church in the trials of earthly life. Star of the Sea, Mary sustains the Church in the storms: “Following her, you will never go astray; when you implore her aid, you will never yield to despair” (St. Bernard).

Being a model of charity, Mary is fully given to God, to Joseph her husband, to Jesus. She is everything to everyone. Mary gives what is the most precious for her: she gives her Son to the world, and she gives divine love demonstrated in Jesus, her Son. Likewise, it is the mission of the Church to give Jesus to the world. Evangelization is one of the ways of expressing charity.

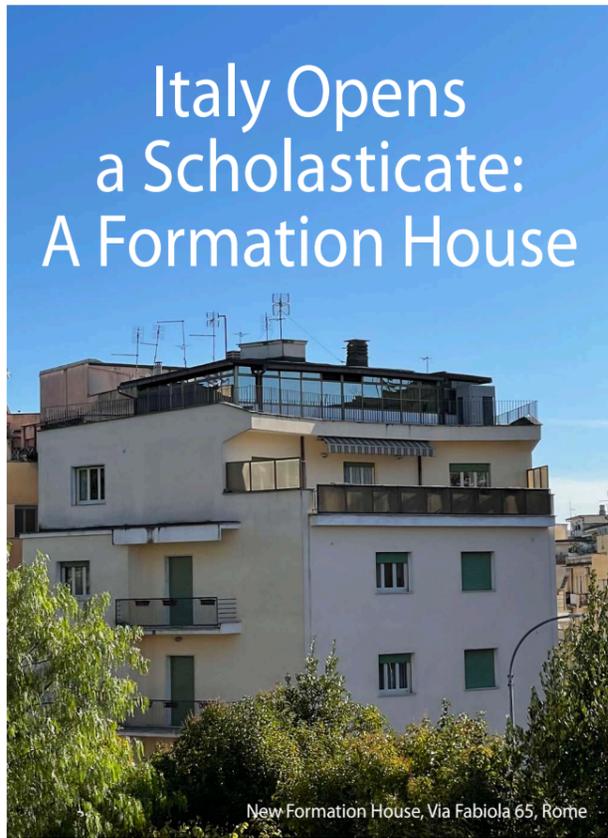
Our diocesan Church may also learn from the Blessed Virgin to let itself be changed and made fruitful by the Holy Spirit. Mary has accepted the Holy Spirit in her and so the Word of God became flesh in her. It is the Holy Spirit who makes the Word of God incarnate in our lives, changing them and making them fruitful. The



power of the Almighty wants to spread in our weakness to accomplish great things.

Finally, the Blessed Virgin is a model of spiritual worship the Church is supposed to give to God. She teaches us to make our lives spiritual sacrifices acceptable to God. As one refrain says, “Here am I, Lord; I come to do your will; let it happen to me as you have said,” which relates “yes” of Jesus coming to the world to “yes” of Mary. Pope Paul VI said: “Mary is an example for the whole Church in the exercise of divine worship which should be given to God.” True worship that should be given to God is summarized in our “yes” to His will. Without this “yes”, it is only mere verbiage and smoke.

The Blessed Virgin is not only a model, but she is also a Mother. She takes care of us all the more if we entrust ourselves to her maternal love, to her intercession. She is still actively engaging in the work of her Son. By the consecration of the diocese, renewed today, we open ourselves to her maternal advice and her prayer. We entrust to her all the members of our diocesan Church, to begin with, the ordained ministers, priests and deacons, religious men and women, and other consecrated persons, all the laypeople committed to the mission of the Church, all the practitioners and all the faithful who are further away, all the baptized and all those who seek the meaning of their life. We entrust to her all the people living in the department of Isère, public servants, all those who have responsibilities, elected representatives, the military, the business world, cultural promoters, and civil society organizations... all the people who live on our territory. We entrust them with their joys and sorrows. At La Salette, Mary showed us that she cares about everyone. May she help our Church to pay attention to all, to take care of all. The Blessed Virgin, we entrust to you! Lead us to Jesus! Amen! ■



New Formation House, Via Fabiola 65, Rome

We can say that the Grace of God acts abundantly among us. In these times of vocational crisis, the Italian-Spanish province has opened a new community in Rome. Let’s say that providence has made it possible to recover a house, which in its beginnings, back in the 50’s, had been built by our Salette brothers under the direction of Fr. Francesco Molinari MS, to be a shelter and meeting place for our lay groups. Later it was acquired by the nuns of San Francisco de Sales; and for more than half a century, it was a reception center for poor young girls, an outpatient clinic and a multitude of activities for the nuns in the neighborhood where they have left an indelible mark.

When I say that Grace acts, I am not lying... The nuns left the neighborhood, and we were looking for a place to set up our scholasticate, as a result of the agreement signed with the Angolan province. The Italian province, responding to the offer of sale by the sisters, buys the building in July of this year 2021 and again returns to the Salette community. Since October it has been the seat of the scholasticate. The situation, unbeatable: in front of the General House and neighbor to our parish, for meeting, sharing time and pastoral support between both communities is continuous.

Our Angolan brothers arrived in Rome on October 6, after a great trip cancellation odyssey due to COVID 19. They are currently in the process of adapting and taking an Italian course, necessary to be able to begin theology studies at the Gregorian University in February.

The new community is formed by Fr. Pietro Jerzykiewicz as director and Fr. José Kapuso Kangwe as formator; two scholastics from the Italian province: brother Luca Anderloni student of Spiritual Theology and brother Antón Rodríguez, Ph.D. student in Theology and the four young Angolans: brother Frederico Prego Muhepe, brother Alexandre Chombé Branco, brother Feliciano Camenhe Jamba and brother Orlando Domingos José Ribeiro. Also, part of the community is Fr. Marcin Sitek, currently vicar in our Parish.

This project was born thanks to the generosity of both provinces. For years, there has already been a very close collaboration; and with this new reality, a step further has been taken place. On the one hand Italy, opens its doors and financial contribution for the training of young African students; and on the other, Angola gives some of its religious to work and collaborate in Italy. Let’s say it is the beginning of a twinning that will surely bear



good results in the near future. We are a family, the La Salette, and this type of collaboration must already be part of our daily life, as an international congregation and as a family. The shortage of vocations in Europe is already a fact, and we must rely on other places where they abound to continue to be faithful witnesses of the Message of the Madonna de La Salette: “Make it known to all the people.” From Rome, we want to ask your prayers so that this adventure comes to fruition... ■

Bro. Antón Rodríguez MS



From left to right: Fr. Piotr, Bro. Feliciano, Bro. Anton, Bro. Frederico, Fr. Marcin, Bro. Alexandre, Bro. Orlando, Bro. Luca, Fr. José

THE OPENING OF FORMATION IN TANZANIA MISSION

Since the opening of the new mission of the congregation in Tanzania, the good number of men and women in religious and priestly life was already noticed. This reality gave us a big hope that sooner or later we can also have our own community members from Tanzania in view of the stability of the mission in the country.

The presence of the Missionaries of Our Lady of La Salette in the diocese opened the curiosity of the people about Our Lady of La Salette, her message and the congregation. A number of priests and religious women (at pre-

In view of opening a formation community, the general council suggested to purchase a property where we can possibly start a new community. A piece of land with existing unfinished house was purchased for the purpose. The place is within the town area and near to the major seminary for Philosophy of Tanzania Episcopal Conference. Through the help of the General Council the house was renovated and now ready for occupancy. A perimeter fence was also built for security and privacy of the community. Enough space is still available in the property for the possibility of building other facilities in the future. The house is not too big but enough to start a small community.

The school calendar of the seminaries (Philosophy and Theology) starts in September and ends in June. Considering this matter, our formation must also fol-



New formation house in the diocese of Bukoba, Tanzania

sent we are only 2 religious men congregations working in the diocese), were suggesting to start our recruitment and formation program. We never had any vocation promotion campaign or activities particularly for the congregation but inquiries from young men from different parts of Tanzania and neighboring countries were already received through e-mails, social media and people we knew.

This prompted the community in Tanzania to formally propose to the congregation the opening of formation in Tanzania. We all know that some motivations in joining the seminary are tainted with some questionable motivation but it is not a reason for us to stand still and not to think of expanding our community.

low the same calendar. Therefore, we decided to have a "Come and See Program" before the opening of formation year to choose better candidates. As was planned, and permitted, the program was supposed to start last November 2021 but due to some factors we decided to move the program in January 2022. At the moment, two candidates are already preparing to come in January to be with the community. The opening of our formation community was already announced in the diocese so we are expecting that more interested young men will be coming in the following months. ■

Fr. Aldrin H. Cenizal MS

LA SALETTE FORMATION PROGRAM IN HAITI

From the beginning of the presence of the Missionaries of Our Lady of La Salette in Haiti (2009), several young people expressed their desire to join our community. Our confreres accompanied them spiritually in their vocational discernment without making any commitment. Many continued their journey in their dioceses or with other religious congregations. Others became leaders in their parishes. And their numbers have continued to grow over the years.

Thanks to the sharing made by our confreres of this experience of vocational ministry, the Province of Madagascar, with the help of the General Administration and the Province of the United States, began consultations and sought advice from other congregations who are already working in Haiti. The Provincial Administration have asked our brothers on site to identify the resources that could be useful to us for a possible formation program for future La Salette missionaries in this country.

After several years of discernment and preparation, the orientation of the 2018 General Chapter (Decision No. 5) accelerated the project of a La Salette formation program on Haitian soil. In 2019, the community developed a draft of a project for a formation program that was endorsed by the provincial administration of Madagascar. Vocational camps were organized, during which young people who had expressed their desire to respond positively to the Lord's call to become La Salette missionaries were brought together.

Our confreres accompanied about ten young people for their vocational discernment during these camps. They kept in touch with them throughout the year, they visited their homes and their family. During that same year, they were able to identify six young people who were admitted to continue the next stage of their vocational journey as aspirants. They lived with our community and followed the basic human and religious formation.

In July 2021, the Provincial Superior of Madagascar made a historic decision to accept the admission of four young Haitian native to the postulancy. This marks the confirmation and recognition of this La Salette formation project on Haitian soil. It is a ray of hope in the midst of so many challenges and difficulties that our missionaries as well as the entire population in this country are facing.

The four postulants, Hervé Feccus, Charlotin Rosman, Charlesson Gervé and Danielson Fleurant, are continuing their formation in religious life and La Salette spirituality at the community house of Petite Rivière de Bayonnais in the diocese of Gonaïves in the north of the country. In addition to the program provided by the formation team and the community there, they are taking online courses with our confreres in the United States, especially the conferences of Fr. Jack Nuelle and Fr. Joseph

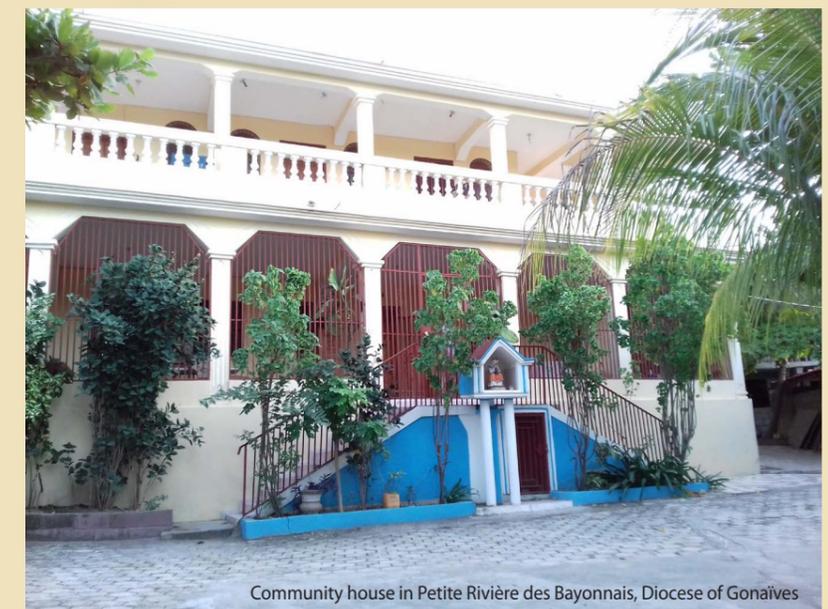


P. Maminaiina with postulants

Lamartine Eliscar. On the other hand, the formation program offered and organized by the Haitian Conference of Religious, through the Union of Religious Formators in Port au Prince, in which they will participate, is for the moment closed because of the Covid-19 pandemic.

The opening of the program in Haiti is one of the most beautiful gifts we received from our Mother for the 175th anniversary of her apparition on the Holy Mountain. Without a doubt, it is a great step for our real implantation in this beautiful country, torn by natural disasters and endless socio-politico-economic crises. May the Holy Spirit illuminate our formation community. May the Virgin Mary, our Mother, one of the protagonists of the formation, accompany with her prayer our candidates in their vocational journey. And may this project of La Salette formation that has just begun in this country bear fruit in order to "make known to all the people" the Good News of our Lord and the message of reconciliation of the Beautiful Lady at La Salette. ■

Fr. Maminaiina Romuald Rakotondraibe MS



Community house in Petite Rivière des Bayonnais, Diocese of Gonaïves

HAPPY NEW YEAR 2022!

